

ESTABLISHED 1821.

INDIANAPOLIS, WEDNESDAY MORNING, JANUARY 11, 1893—TWELVE PAGES.

ONE DOLLAR PER YEAR.

SUNDAY THOUGHTS

GON*

MORALS & MANNERS

BY A CLERGYMAN.

In England great progress has been made in recent months toward the realization of church union. The slow-moving British have out-run the swift Yankees for once. They have carried the name "municipal church," meaning by this all the churches within the limits of any given municipality. These churches are regarded as the custodians of the morals and manners of the town—responsible for the whole situation. Hence, though they may differ in their faith and practice, and though there is no effort made to interfere with denominational distinctions, yet for the purposes of a moral policy, they are treated as a unit. They think, speak, act together in municipal affairs. The various churches of all sects, creeds and denominations, in their common interests and in "downing" common foes they could dominate the situation. Even though in a minority they would prevail. Moral power thrives with omnipotence. One, with God, is a majority.

Why not, then, organize our churches into a municipal church? This town offers a good field and a ready one. The heathen here are more heathen than the heathen abroad. Our Philistines are worse than Goliath of Gath. Wickedness in every form was as the street with brazen cheek and unblinking brow. Morals and manners are alike imperiled. There is a vast and portentous coalition of vice and crime against law and order. "When bad men combine," said Edmund Burke, "good men must organize." Let us, therefore, by all means have a municipal church, whose watchwords shall be love and decency.

"Tis an act of wisdom to look hopefully upon nature and human nature. Men and women, as a rule, do about as well as they can, all things considered. Leave them to their own devices. Applaud as often as possible, and when that is impossible keep silent. Applause is both wise and sure. At a fire the other day a fireman started to climb up to the fourth story of a burning building to rescue a child. He got half way up the perilous ascent and then faltered. "Cheer him boys, cheer him!" shouted some who were in the crowd. A mighty shout went up. Instantly the brave climber, dressed in the enthusiasm, and he responded to the cheer by completing the ascent and saving the child.

A sled and a top, a dog and a horse, a boat and a tennis set will be the making of the sort of girl we want for 1900, says Miss Frances E. Willard.

Man and woman should be king and queen in the realm of society—ought to reign conjointly. But in fact they are king and courtier. He plays lion and she plays fox. This is wrong both in morals and manners.

A prominent moral teacher of our day insists upon the close relation of dress to vice, and holds that women will never be what they were made to be until they adopt a different costume. "If young women knew what young men think and saw of them when they pass along the street in promiscuous dress which are but cages of birds; dress displaying the bared, long, gleaming waist, and mopping skirt, with arms akimbo, and so pinched that a sausage is only parallel; and this fashionable effigy apportioned upon the same hideous, scanty, holed pedestals that the demi-monde of Paris wear; if ever these young women could hear the remarks of the young men as they pass by, they would never again appear in such a guise. Contrast with this young lady quietly dressed in plain dress, waist, plain skirt of some soft goods falling to the ankle, low-heeled walking shoes, pretty collar with a bit of ribbon, and neat cuffs at the wrists, hair in a single knot, clear skin and cheeks touched with the bloom of youth and purity."

Already, continues the authority above referred to, women are awakening to the fact of their physical welfare. In a club in Chicago led by "ladies of society," having in mind the suits they walked and climbed in last summer by the seaside or among the mountains, a rising vote was lately taken, and it was resolved unanimously that the dames and damsels would not wear trailing skirts, no matter what the dressmaker might say. The invisible garments of women have, within ten years, made marked progress towards compliance with nature's laws. Combination suits of flannel and cotton, long hose fastened from the waist to the ankles, and warm cold weather, are an invaluable amelioration of the female lot. Comfortable cloaks have become "fashionable." But the most precious part of the system is still the most unprotected, and the boldest put a premium upon the American woman's pet disease—neurasthenia.

Self-sacrifice is the exalted outcome of pure love; self-abasement is the ignoble product of selfish and sensual passion. There was a time, remarks an esteemed contemporary, when the Rev. Praise God Barebones could offer to the edification of his parishioners a brief prayer of forty-five minutes and deliver a short exhortation of two hours, besides commenting an hour or so on the scriptures of the day. But as the minutes slipped, the old man's eyes were changed, old manners came; and therefore it would be hard to advise for our modern churches to extend their religious services much, if any, beyond an hour and a half; not as a rule, does our modern preacher act discreetly who continues his remarks beyond thirty minutes—even with this rule, there should be a leaning toward mercy.

We are pleased to observe that a prominent Protestant weekly pays a well-deserved tribute to the late Catholic cardinal, Lavieira. He was prime of Africa, archbishop of Carthage, and an anti-slavery crusader. Passing by his noble record in Africa during the massacre of the Christians in 1890-91, it remains to note the fact that he devoted himself in recent years to the suppression of the slave trade in Central Africa, and so abhorring to him the time and fame trade to the four corners of the globe. It was the religious order of the White

Fathers, who had succeeded in establishing themselves in the heart of the dark continent, who first drew the cardinal's attention to the terrible traffic. He began a vigorous crusade at once and preached in France, Belgium, England. His life was a noble one. He was one of the best and kindest of men, and the fame of his good works will not soon be forgotten. A mission to our country, oratory. Oh, for more Lavieiras, both in the Protestant and Catholic communions. The world is still short of good men.

The Rev. Dr. Tallage of Brooklyn may be something of a mountebank; he is also something of a sage, as witness this: "As soon as certain young scientists can distinguish between the horns of a beetle and the feelers of a wasp they begin to patronize God Almighty."

A telegram from Monte Carlo informs us that the chief patrons of the noted gambling hall are Englishmen and Americans. What sort of an advertisement is this of British and Yankee morality?

There are some wicked people, remarks Rochefort, who would be less dangerous if they did not have so many good qualities. We add: There are some good people who would be more influential if they did not have so many bad qualities.

Young men and women have no secrets from their mother. Carry to her your joys and sorrows, your foibles and sins. She is the nearest form of the divine consoler and savior.

The enormous bribes paid to newspapers, deputies and senators of the French republic to sustain the defunct Panama canal scheme is making an earthquake in France. Ministers have been wrecked, guilty politicians have been driven to the confession of suicide, and many prominent men are likely to be scourged out of public life by the impending exposure.

A good sign, that the French conscience is so sensitive. Some critics on this side of the water are trying to father the bribery upon the irelligion of France, while others would impute it to French Catholicism. This is not so. A hundred years ago Protestant England returned members to the house of commons by wholesale bribery and corruption. And even in America bribes are not absolutely unknown, and are of course in connection with congress. It were nearer the truth to say that the facts disclosed by the French investigation are the outcome of the pitiable weakness of human nature when brought face to face with temptation, and especially of the prodigious power of the love of money in this commercial age. Two tests are appropriate just here, first, let him that standeth take heed lest he fall. Secondly, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth."

To these texts we subjoin another taken from the inspired scripture according to Robert Burns:

"Oh! mankind are unwee!
All little to be trusted,
If self the way to business shakes,
His rarely right adjusted."

The verdict in the New York presbytery acquitting the Rev. Prof. Briggs was not unexpected. The doctor is an ambiguous writer, with a quill-driver's love for paradox. Briggs read by others often seems heterodox. Briggs annotated by Briggs is orthodox. Oh, ye theologians, be your own commentators.

"A great many sermons are made, and very bunglingly, too," says that prince of pulpiters, the Rev. Dr. S. F. Cuyler; "but the best sermons grow." Spurgeon was a closely textual preacher and that was one secret of his perennial power. The brilliant Theodore Parker of Boston sometimes took his text from Shakespeare; he connected therefrom bright sayings, but they did not contain gospel enough to save a mouse.

Coal baron looking out of the frosty window, speaking to employees: "Put up the price of coal another 25 cents. God pity the poor!"

At a recent meeting of the Patria club, Mr. Charles Emory Smith of the Philadelphia Press read a paper on "Immigration," in which he voiced the sentiment of thoughtful men of all political and religious schools and parties. He fully recognized the value of immigration in the past, and paid a tribute to the high character of the immigrants. They have brought intelligence, aptitude and strength. The newer immigration brings ignorance, degradation and depravity. The new immigrants do not assimilate, but remain an alien and disturbing element."

Mr. Smith thinks the sort of immigration brings the greatest danger which American labor has ever faced. "In many cases it does not own itself, but is practically the chain-gang of the contractor. It huddles in its own community, preserves its own language, and keeps up its own habits. It is isolated in the midst of cosmopolitan whirl and remains foreign. Of course, organized labor can do little with such material. To us it seems to be equally menacing to religion and to state. Many of these people are anarchists, who cry 'Down with all government! Down with the church! Down with the family!'"

Statements of this sort of immigration do deal with this serious question—and soon, too. Desirable immigrants are welcome. The other sort ought to go into the prohibitive tariff.

"The pathetic, the fact that the great part of every life proceeds in utter isolation. The visible and audible portions of it is easily seen or heard. But the life within life, where we are ourselves the sole spectators of ourselves, the hidden realm where thought is born and acts are nurtured—what adventurous feet ever penetrated into and mapped out this terra incognita? Yet this is precisely the locality of motives, the nursery of character, the 'Mecca of the mind.'"

Every noble word or deed had first its origin in this invisible life. And so every ignoble utterance or act came out of this same realm withdrawn from sight. What reason is there that we should watch this sphere of beginnings ourselves, since we only can watch it? But 'tis pathetic, we repeat, the thought that

Knows half the reason why we next our own.

THE FOSSIL IS SHOCKED

BY THE INFUSION OF A LITTLE NEW BLOOD.

Election of Members of the State Board of Agriculture—The Reading Circle's Interesting Discussion—Time of Holding the Fair.

The first business of the meeting of the forty-first convention of the delegate state board of agriculture was the hearing reports from regular and special committees, but the members appeared so anxious to get to the business of nominations that only one report was submitted—that of the committee on the revision of the premium list for the state fair. The committee thought that owing to the opposing attraction of the Columbian exposition it would be advisable to reduce the amount of premiums. The report caused considerable discussion, notably from Mr. Robert Mitchell, who said that such a suggestion was entirely against the policy of the state board and that it would, if persisted in, forever ruin Indiana's state fair. Mr. I. B. McDonald thought in the same way, and strongly advised that the fair be held in the same week as the G. A. R. encampment. After a lengthy discussion the report was referred back.

Making Nominations.

The nominations for members of the state board were then in order and proceeded rapidly. They were as follows:

Fifth district (the counties of Jefferson, Switzerland, Ohio, Dearborn, Franklin, Ripley and Jennings)—V. K. Officer, the present member.

Sixth district (the counties of Bartholomew, Decatur, Rush, Fayette, Union and Wayne)—W. H. Hamilton, Oliver Smith and J. C. Stevens.

Eighth district (Madison, Hancock, Hamilton, Henry and Shelby)—E. H. Fred of Rush county and C. Downing of Hancock.

Ninth district (Clay, Vigo, Parke, Vermillion and Fountain)—J. M. Sankey, the present member.

Tenth district (Pulaski, Morgan, Hendricks, Montgomery, Boone)—J. N. Davidson of Montgomery.

Eleventh district (Delaware, Randolph, Jay, Adams, Wells, Huntington and Blackford)—R. S. Hamilton of Huntington and M. S. Claypool of Delaware.

Twelfth district (Carroll, White, Benton, Newton, Tippecanoe, Warren, Jasper and Putnam)—M. B. Rogers and M. A. McDonald.

Thirteenth district (Elkhart